

16 *The Races and Languages of the Hindu-Kush.*

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|                             |                                |                          |
|-----------------------------|--------------------------------|--------------------------|
| dead, <i>hōd</i> .          | window, <i>hō dō</i> .         | you, <i>hō</i> .         |
| death, <i>chō</i> .         | —                              | they, <i>dō</i> .        |
| dwarf, <i>hōdō</i> .        | guest, <i>malhō</i> .          | —                        |
| giant, <i>chō</i> .         | host, <i>malhō hō</i> .        | great, <i>gōhō</i> .     |
| hunch-back, <i>hōhō</i> .   | breakfast, <i>rōpō</i> .       | small, <i>hōhō</i> .     |
| hammering, <i>hōp hōp</i> . | midday meal, <i>hōhō</i> .     | much, <i>chō</i> .       |
| one-eyed, <i>hō dōhō</i> .  | gill                           | beautiful, <i>hōpō</i> . |
| —                           | luncheon, <i>hōhō hōpō</i> .   | ugly, <i>hōhō</i> .      |
| bed, <i>hō dō</i> .         | evening meal, <i>hōhō hō</i> . | clean, <i>hōpō</i> .     |
| broom, <i>hōhō</i> .        | gill                           | dirty, <i>hōhō</i> .     |
| canal, <i>hō</i> .          | our dough, <i>hōhō hō dō</i> . | deep, <i>hōhō</i> .      |
| fort, <i>hōhō</i> .         | light, <i>hōhō</i> .           | rich, <i>hōhō</i> .      |
| house, <i>hō</i> .          | —                              | poor, <i>hōhō hō</i> .   |
| ladder, <i>hōhō hō</i> .    | I, <i>hō</i> .                 | minutely, <i>hōhō</i> .  |
| street, <i>hōhō</i> .       | thou, <i>hō</i> .              | —                        |
| water-jug, <i>hōhō hō</i> . | he, <i>hō</i> .                | —                        |
| wall, <i>hō</i> .           | we, <i>hōhō</i> .              | —                        |

*Dialogue.*

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|                                              |                                                  |
|----------------------------------------------|--------------------------------------------------|
| What is your name? <i>hō nō gō hō?</i>       | cross, <i>hōhō hōhō</i> , <i>gōhō hō hō</i> .    |
| Where do you come from? <i>hō gōhō</i>       | <i>hōhō hōhō</i> (on that side) <i>hō hōhō</i> . |
| <i>hō?</i>                                   | Why? Is there no bridge? <i>gōhō?</i>            |
| Where do you go to? <i>hō gōhō hōhō</i>      | <i>hō hōhō?</i>                                  |
| <i>hō?</i>                                   | There was a rope bridge, but to-day              |
| When did you come? <i>hō hō hō?</i>          | it broke, <i>hōhō hō hō</i> , <i>hō hō hō</i> .  |
| Come quickly, <i>hō hō</i> .                 | Can it be not repaired? <i>hōhō hō</i>           |
| Go slowly, <i>hōhō hō</i> .                  | <i>hō?</i>                                       |
| Beat him now, <i>hō hō hō hō</i> .           | There are no men for two days'                   |
| Kill him afterwards, <i>hōhō hōhō</i>        | march all round. There are                       |
| <i>hōhō</i> .                                | neither twigs nor ropes to be got.               |
| How is the road between this and             | How am I to do? <i>hōhō hōhō</i> or              |
| there? <i>hōhō hōhō hō hō</i>                | <i>hōhō hōhō</i> , <i>hō hō</i> or <i>hōhō</i>   |
| <i>hōhō hō?</i>                              | <i>hōhō hōhō hō?</i>                             |
| Very bad and dangerous, <i>hōhō hōhō</i>     | How can he come; he has gone                     |
| <i>hō</i> , <i>hō gō hō hō</i> .             | about some business, <i>hō hōhō</i>              |
| Very easy; a plain, and nothing to           | <i>hōhō</i> , <i>hō hōhō hōhō</i> .              |
| fear, <i>hōhō hōhō hō</i> ; <i>hōhō hōhō</i> | Go! be silent. Bring him at once,                |
| <i>hōhō hōhō hōhō</i> .                      | or else I shall be very angry, <i>hōhō</i>       |
| Is there any water on the road? <i>hō</i>    | <i>hōhō</i> ; <i>hō hōhō hōhō</i> , <i>hō</i>    |
| <i>hōhō hō hō hō hō</i> (way in              | <i>hōhō hō</i> .                                 |
| water is or not is)?                         | What do you want? <i>hō gō hōhō?</i>             |
| Why should there not be any? <i>gōhō</i>     | I do not want anything except to                 |
| <i>hōhō?</i>                                 | drink and eat, <i>hōhō hō hōhō</i>               |
| There is plenty, and good water, <i>hō</i>   | <i>hōhō hōhō hōhō hōhō</i> .                     |
| <i>hō</i> , <i>hōhō hō</i> .                 | I have nothing; what can I give                  |
| The water is hot and salty, <i>hōhō</i>      | you? <i>hōhō hōhō hōhō</i> , <i>hō gō</i>        |
| <i>hō</i> , <i>hōhō hōhō hō</i> .            | <i>hōhō?</i>                                     |
| There is a big river on the road,            | First of all bring cold water, <i>hōhō</i>       |
| which you will not be able to                | <i>hō hō hō hōhō hō hō</i> .                     |

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Afterwards bring milk, ghi, butter,  
*pailee shir, ghil, shikha.*

How many days will you stay here?  
*ti endhāy khatā dūl bhāpāte?*

I will start tomorrow early, and will  
*dhāte.*

Get coolies (porters), *patwāre d.*

How many coolies do you want?  
*hatā patwāre pabār thā?*

The road is full of stones, *patāl*  
*mas hatā chāl rāst.*

Your loads are very heavy, *te aye*  
*(this) pat chāl aye this.*

The coolies will not be able to carry  
*them, aye patwār hāi nā hatā.*

I beg that you will make your loads  
 a little lighter, and then you will  
 arrive quicker, *mi aye thā, aye pat*  
*hatā ahatā; aye hāle chāl.*

Be patient; I will pay for all; I  
 will give the rate to the coolies.

If you act well I will reward you,  
*achar harā; māt hāt māhārī*  
*dāhat; ity māt hāt harā, māt*  
*right inden dāhat.*

Get the horses ready, *ghāl tayār*  
*harā.*

Put the saddle on, *ghāl tal hatā*  
*samāhāt harā.*

Take the saddle and bridle off, *ghāl*  
*ay māhāt aye harā, hāt hāt.*

Catch hold of this, *ay chāl.*

Do not lose it, *ay pāt aye*

Do not forget what I say, *aye hāt*  
*(my word) ay ahat.*

Hear! look! take care, *hāt hāt*  
*chāt, ahatā ahatā; pāt harā.*

Tie the horse to that tree, *ghāl ay*  
*ghāl māt ghāt.*

Keep watch all night, *ay chālāhāt*  
*harā.*

Are there many thieves here? *dātā*  
*ay chāl thā?*

What is this saying? *chāt aye hāt*  
*chāt?*

Who are you? *ay hāt thāt?*

Get away from here, *ay ghāl hāt.*  
 Thwart him the moment he comes

near, *ay ghāl hāt, aye hātāhāt*  
*hāt.*

This man is treacherous, *ay māt*  
*hāt thāt.*

Don't let him go, *ay māt hāt pāt*  
*ay hāt.*

Bind him, imprison him, enchain  
 him; put him into stocks, *ay ghāt*  
*hāt; aye hāt hāt hāt ghāt; ay*  
*hāt ghāt.*

I am going to sleep, *hāt ay māt*  
*hātāhāt.*

Don't make a noise, *chāt hātāhāt.*

How many people are there in the  
 village? *ay ghāt mas hāt māhāt*  
*thāt?*

I have not counted them, *aye hāt*  
*hāt hātāhāt.*

Is the soil fertile or sterile? *dāt aye*  
*thāt, ghāt hātāhāt thāt?*

Is there much fruit? *ay hāt chāt thāt?*

Is there much grain in the village?  
*ay hāt mas dāt thāt?*

How many taxes do you pay in the  
 year? *ay hāt mas hāt māhāt*  
*hātāhāt thāt?*

Are you satisfied? *ay hātāhāt thāt?*

How is your health? *ay hātāhāt*  
*thāt?*

I am in good health, *ay hāt thāt.*

Good temper, *ay hāt thāt.*

Bad temper, *ay hāt thāt.*

God bless you, *hātāhāt hāt hātāhāt*  
*hāt.*

May God lengthen your life, *hātāhāt*  
*ay hātāhāt hāt hāt.*

My name is Charāh Shāh, *aye māt*  
*Charāh Shāh thāt.*

My age is twenty years, *aye hātāhāt*  
*hāt hāt thāt.*

My mother is dead; my father is  
 alive; *aye hātāhāt māhāt, aye*  
*mātāhāt hāt thāt.*

How is the road, good or bad?  
*aye māt thāt ghāt hāt thāt?*

In one or two places it is good, in  
 others bad, *ay dāt aye māt thāt, ay*  
*dāt aye hāt thāt.*

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- 193 How did you come from Chilas? *Ni Chilasā gishāi thā?*  
 I could not get a horse, I went on foot, *gho nyano, maṭon, ākaron tal othā.*  
 Are the mountains on the road high? *pān masā ākādā āchāt thā?*  
 When are you going back? *tū kānd bakhā?*  
 I am poor, *mā ghariā thā.*  
 We kill all infidels, *hī bud kafir mārā thā.*  
 I have come to learn the language, *mā tū chhātān itā.*  
 What do I care about? *mī gī parān thā?*  
 I make my prayers five times every day, *mā har dīs pañwaptān nīndā harān thā.*  
 Where did you come from? *tū gūlān othā?*  
 Come into the house, *ā ākāt ē.*  
 Sit at your ease, *māthā ākāt.*  
 Are you well? *tū māt thā?*  
 Are your children well? *tū cīno-māt jāt thā?*  
 Is your sister's son well? *tū sāt jāt thā?*  
 Are you very ill? *tū, chā nāchāp (sick) thā?*
- May God restore you to health! *ākhād tūā tū jāt āhāt.*  
 Light the fire, *angār gūyā.*  
 Cook the food, *gūl pādā.*  
 Spread the bed, *bākhāri hāt.*  
 It is very cold, *chā tū thā.*  
 It is very hot, *chā tāt thā.*  
 Put on your clothes, *nā ākāt.*  
 Catch hold of the horse, *gho ākāt.*  
 Look at that man, *plākā māch nakhāt.*  
 Take care, *ghār hāt.*  
 You will fall, *tū wālā ākāt.*  
 Take a good aim, *mīhī nātīr hāt.*  
 I will give you help, *mā tīndī madāt hāt.*  
 I am hungry, bring food that I may eat, *mā ākhākhāt, gūl ā, ākhāj.*  
 I am thirsty, bring water that I may drink, *mā chāhā āgā, wī ā, pādā.*  
 I am sleepy now, I will go to sleep, *mīgī nākh āp, nākh hārdyāthā.*  
 What do you call this in your language? *tū ākāt chāt tū tū ān gīnd māndā?*  
 How much is the produce of this land? *ān nāmān ākāt pādā hāt?*  
 Can you sing? *nīp gīlā othā?*

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## CHAPTER XIV.

### DARDISTAN.

IN the Appendix I have given lists of words of ten languages spoken in the country lying south of the Hindoo Koosh, which has been included in the general name of Dardistan. With three of these vocabularies, I have endeavoured to give sketches of the grammar of three languages, which appear to me to represent three different types. These, from the circumstances under which I gathered the information, and from the fact that I have refrained from giving any forms of which I could not be tolerably certain, are necessarily incomplete; but, in the hands of a skilled philologist, they will probably help to throw light on the ethnological affinities of the different tribes mentioned in this volume. Those alone who have made the experiment can fully realise the difficulty of extracting the grammatical forms of a strange language from uneducated men, frequently through the medium of an interpreter who is himself ignorant of grammar. 000

It may be well here to mention a few of the most obvious features in the languages given.

The Yidghâh language,<sup>1</sup> spoken in the Ludkho Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages, the grammar of which has been already given to the world by Mr. Shaw.<sup>2</sup> Like those, the Yidghâh differs from the Dard languages in its frequent use of the letter *z*, and in having only one tense to express both the present and the future.

The Khovar or Chitral language, which I believe further research will show to be typical of the Siah Posh languages, resembles the Ghalchah languages in having no inflexions distinctive of gender; but in other respects it approximates rather to the Dard languages, except that it has a larger amount of Persian roots. The passive voice is formed by the use of the auxiliary verb "to become."

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The grammar of the Shina<sup>1</sup> language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik<sup>2</sup> the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss<sup>3</sup> differ in having the same form both in the singular and plural.

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The most singular and interesting language of all is the Boorishki,<sup>4</sup> spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the grammatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the cerebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khovar, Shina, and other Dard languages.

D

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Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

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The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

<sup>1</sup> Appendix B.    <sup>2</sup> Appendices D & E.    <sup>3</sup> Appendices F and C.    <sup>4</sup> Appendix A.